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SPECIAL ARTICLES:

Religious Conditions in Chosen Christian College

H. A. Rhodes

The Work of the Foreign Missionary To-day

W. N. Blair, D. D.

The "Beggar Boys'" Industrial Home

Lieut-Comr. G. Stevens

The New Missionary

by His Elder Brother

Can it be Done?

O. R. Avison, M. D.

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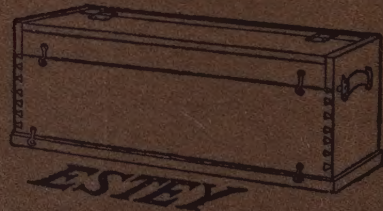
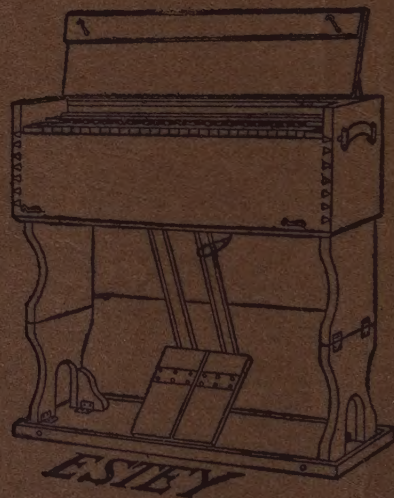
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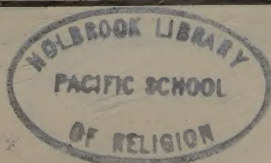
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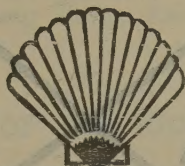
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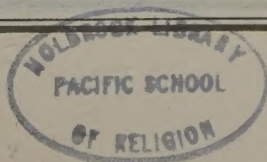
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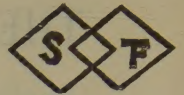
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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

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VOL. XX.

JANUARY, 1924

No. 1

Editorial.

The Virgin Birth Scientific.

WE have already seen that the virgin birth accords with the Old and New Testament Scriptures; let us further note that it also harmonizes with scientific facts. As science is a knowledge of facts, and facts are things that have been done or completed, its realm is the material and its tense is the past. Truth, on the other hand, is untrammelled. Truth winged with hope and quickened and reinforced by faith, which is the substance of things hoped for, traverses every realm and capturing all sorts of moral and spiritual verities, sweeps them into the garner of its votaries for their enrichment. Facts and truths can never conflict being steps or stages of the mighty plan of the personal Creator who ordained all things for His own glory, which is realized in the highest welfare of His moral universe. Science and revelation agree that there is one only living and true God.

THE scriptural method of creation is by steps or stages. Inorganic matter cannot produce life which only appears responsive to the added mandate of the creator. The vegetable does not evolve the animal, its law of life being "a seed within itself bearing fruit after its kind" only. This restricted law of life persists through all the upward stages, culminating in Jesus Christ, who was not produced by human parentage but "was conceived by the Holy Spirit in the womb of the Virgin Mary." Thus the birth of our Savior is scientific as to method!

TO account for Jesus Christ, the transcendent personality of history, by theoretical assumptions which not only contravene the Scriptures but the facts of human experience and axiomatic verities, and thus to explain Him away is certainly unscientific! The pure evolutionist who explains creation as the outcome of a primordial germ embodying the power and potency of all things, seems to be an advocate of pantheism with its endless confusions of good Lord and good devil. The modernist who attempts to explain the upward development of creative processes from dead matter to Jesus Christ by the ordinary processes of natural law, finds himself confronted by mighty separative, unbridged gulfs. These he spans by "missing links" no single one of which has ever been unearthed, probably because it never had any existence outside the imagination of man, which indicates the desperate problem with which this so-called scientist is confronted! The climax of theoretic folly is reached when these cerebral phantoms are claimed to be the equivalents of material facts and, of right, ought to be taught as such in our schools and colleges! The great scientists like Darwin, Newton, Faraday, have ever been too intelligent to confound fact with theory and too honest to claim that they are of equal importance.

WE are assured, by some, that the Christian church is to be cleft asunder into fundamentalist and modernist divisions by this issue. We do not believe such judgment to be correct, for the reason that the masses on each side of this contention, first of all mean not only to be honest, but both of them hold to the deity of our Lord Jesus Christ, the

God-man, the world's Redeemer. The *basic* fact is our Lord Himself, for "Other foundation can no man lay than is laid, which is Jesus Christ."

"On the Rock of Ages founded,
What can shake our sure abode?"

THE wrong use of a good thing may be more disasterous than its non-use. The precious truth, "Nothing either great or small, remains for me to do," has lulled many a soul into spiritual paupery and death. There is no truth so wrested as Bible truth, no doctrine so abused as "free grace." After all, Christ is the TRUTH and we know Him as the Holy Spirit interprets Him to us. A creed may be true but any use of it which insulates us from Christ is disastrous. The modernist concludes, "there is too much creed, give us a practical gospel;" when the probable all-around causal trouble is that there is too little of Jesus Christ, without whom we can do nothing! A man may have half a dozen children,—the baby, three years old, is as truly his child as the eldest, after the flesh; yes, and after the spirit too, and more, if the baby is as filial as possible while the older child is less than he might have been. Christ's test is our fullness of his Spirit. Because every Christian has been born again, all Christians *have* the Spirit to some extent. Some a wee portion, concealed in a far corner, which perhaps, serves to keep alive a semi-selfish hope of making heaven's harbor. Christ's wish and provision for us all is that we shall so flood and overflow with His love, that as rivers of living water the wilderness, because of it, will rejoice and blossom as the rose. Christ's method for such equipment of life is that we shall, come what may, be *obedient* to His commandments, and the one with the new brand is this; "That ye love one another; as I have loved you, that ye *also* love one another." The Savior, more than on any credal statements, depends on His people for help in the saving of this world. He is the vine of which we are the branches that bear all the fruitage of His love. He is the head of the body of which we severally are the members, which includes the heart through which He loves the lost, as well as the feet on which He hastens for their succor, and the hands wherewith He rescues them. It is up to Christians, by faith, to tap the resources of the infinite for the world's redemption. We can imagine a rude, migrating people entering a forsaken civilized country. They see a railroad running over a mountain, and a train on the track at its foot, attached to the head of which is a mysterious black something. The rails certainly wind mountain-top-ward but what power can move the train upward? A belated refugee by a disposition of water, coal and fire, consonant with the nature of "that black something ahead," draws the throttle and releases its energies which with safety, speed, and comfort sweep the astonished passengers upward, onward, skyward.

IMAGINE, if you can, a group of bachelor students, born to be philosophers, scientists, super-men; busied in ransacking earth's libraries for information as to the pathology, genesis, history and mystery of matrimony, and thereby imagining they are married! One of the group in whom was left a little horse-sense, common sense and gumption, withdraws from them and wooing, winning and wedding a noble woman, becomes the head of a home with all its blessed accessories, including children, who rise up and call their parents blessed. This last man, by the grace of God and a good woman, is truly *married*, while the unbelted bachelor batch, in spite of their erudition and theoretic matrimonial philosophy, remain bachelors for ever. Ours is a personal God of love, who woos and wins *souls* to HIMSELF,—“As a bridegroom rejoices over his bride so shall thy God rejoice over thee, for thy Maker is thy husband, the Lord of Hosts is His name.” In New Testament parlance, “The Church is the bride, the Lamb’s *wife*.”

Religious Conditions in the Chosen Christian College, Seoul, Korea.

HARRY A. RHODES.

We have always endeavored to emphasize the Christian character of this school and at no time has the religious atmosphere been more apparent than at present.

The chapel half-hour each day, at which attendance is required, has been interestingly conducted and at times deeply spiritual. For a while back we have been using the Revival Hymns recently translated as a result of the visit of the Biederwolf-Rodeheaver party. Twenty members of the faculty each in turn take one service a month, unless a visiting speaker is present, which frequently happens. The college Y. M. C. A. is responsible for two services a month and usually invites some prominent Korean pastor or other church leader to address them. Both the Rodeheaver brothers and Dr. Biederwolf on their recent visit to Seoul had each a chapel service with the boys.

This year, as before, the college Y. M. C. A. observed the anniversary of the founding of the association with a special service, followed by a picture of students and faculty, and a special entertainment in the evening given in the Korean Y. M. C. A. hall in the city, to which admission was by ticket. The hall was packed, the entertainment was of a high order and the audience listened in rapt and respectful attention.

We are planning in the near future to suspend studies for a few days and have the whole student body engage in a religious conference with especially invited missionary and other Christian speakers present. During the coming week we are to observe in chapel services the international Y. M. C. A. week of prayer.

Each student has as a required subject in the curriculum two hours each week of serious Bible study. First year students have the

life of Christ; second year students, Old Testament history; third year students, Apostolic history from The Acts and Paul's Epistles; and fourth year students, Old Testament prophecy. These are basic and fundamental courses to a knowledge of the scriptures in which the Bible itself and some recognized author are used as text-books.

The personnel of the student body, of the faculty, and of the board of managers, each in turn, shows how much emphasis is being placed on the Christian character of the school. Every one of the twenty or more members of the board of managers is a missionary, or a prominent Korean pastor or other church leader. Four of the Korean members represent the Presbyterian and two the Methodist denominations.

It happens that every one of the present student body of 111 is a professing Christian. Seventy per cent of them are baptized while another twenty per cent are catechumens. The only one of the present student body, who entered as a non-Christian, I had the pleasure of receiving as a catechumen in one of my churches this fall. He is an earnest, well-behaved serious-minded young man, and a good student. He is the only believer in a large family. During the first term of the school year last spring when we had 130 students, 62 were Presbyterians, 29 Methodist Episcopal, and 34 Methodist Episcopal, South; of the remaining five, the reports for two had not been received and the others belonged to other denominations. At present with 111 students, the same ratio exists.

Records for several terms show that one fourth of the student body is helping in church work regularly each Sunday in a score

or more of churches. One half of the students have had experience in Sunday-school work, in preaching sermons, in leading in public prayer.

Although attendance upon the Sunday preaching and mid-week prayer meeting service is voluntary, full reports from 124 out of 130 students for three months, show that all had been to church on Sunday except eleven, of whom some were absent on account of sickness. An average of forty-six had attended the mid-week prayer meeting. Nine students had an average of four or more services each Sunday. Over forty per cent had attended two or three services each Sunday.

About one half our students are married. They come from every one of the thirteen provinces of Korea except one, while four of them come from Manchuria.

The faculty and teaching staff of the college is composed of nine missionary teachers, one Japanese, and five Korean, professors, five Korean associate professors, a secretarial force of four, and six Korean and three Japanese lecturers who are carrying a total of only 34 hours a week. This makes a total force of 9 foreign, 20 Korean and 4 Japanese.

The Japanese professor is an elder in the Presbyterian church and a Sunday-school teacher and active in all Christian work. One of the Korean professors was educated in America and England and is a prominent churchman, being elected by the Methodist Episcopal Church in Korea to attend the meeting of the general conference in the United States next May. Two of the other Korean professors completed their education in the United States, one at Mt. Hermon and Ohio Wesleyan, and the other at Emory and Columbia University. They are both Christians of the best type. The other two Korean professors were trained in Japan and are professing Christians. Of the five Korean associate professors, three are active and two are nominal Christians. The secretarial staff of four are college trained in Korea and are 11 active in Christian and church work. Of

the six Korean lecturers three are Christians of whom two were educated abroad; of the remaining three one is not a Christian and as to the other two the writer has not been able to ascertain, they having been added to the staff recently. The three Japanese lecturers teach about three hours a week each; they are not Christians but that is easily understood in Japan and especially in Korea where it is so difficult to secure Japanese Christian teachers.

Not only are almost all the teaching staff Christians but so also are the other employees about the college including janitors, office boy, the man in charge of the eating club, and most of the workmen and their superintendents.

It can be seen from this, then, that every possible thing is being done to make the college a Christian institution. A few non-Christian students are welcomed with the hope that they will become Christians, which in some cases has already happened. If the Christianity of the faculty and students is worth anything, it will be an evangelising force among the non-Christians in the school and community. A number of the teachers have united to maintain a primary school on the college campus for the Korean children in the villages nearby, who otherwise would not have school privileges. It is taught by a fine Korean Christian woman of marked teaching ability. Through her leadership a children's Sunday school is maintained in connection with the school.

We do not say, of course, that in every respect the religious conditions of the school are ideal; on the contrary they probably never will be ideal. But we do say that a persistent, earnest effort is being made to have the school fulfill the purpose for which was founded, which is to train up Christian leaders and send them out into the different professions and walks of life.

That, in a measure at least, we are succeeding, is seen from the fact that of our 57 graduates (1919-1923), 20 are teaching in Christian schools, 4 are in Y. M. C. A., S. S. and church work, 7 are in secretarial work, mostly in

Christian institutions, 3 are continuing their studies in Japan and 13 in America, 4 are in business, 2 in newspaper work, and 4 are deceased. In other words fully, half are in Christian work while many of those studying are preparing for such work.

The Work of the Foreign Missionary in Korea Today.

WILLIAM N. BLAIR, D. D.

First of all it is necessary to decide certain general principles. What kind of a church are we trying to establish and what relationship do we desire to sustain to it? Shall we continue in active leadership or shall we try to put all responsibility and leadership in Korean hands as fast as possible? Is it best for us to work inside, and in direct connection with the Korean church, or outside of the church? Our answers to these questions which relate to the position of the missionary will largely determine our conception of the kind of work he should do.

The Korean church is now fairly well established. We all agree that the spirit and purpose of the missionary must be more and more that of John the Baptist. I am sure we all want, as fast as it seems wise to do so, to turn over all our work and power to the Korean church till it is truly a self-relying, self-sustaining church in every phase of its life. In our effort to accomplish this shall we withdraw as fast as possible from the organized life of the church and do what we can to help outside of the church, or shall we hope to continue as long as we remain in Korea in immediate association with, and as an actual part of, the Korean church?

It seems to me highly desirable if we want to help the Korean church and work effectively for it that we do what we do in full cooperation with the Korean church. The withdrawal of the mission body from any part of the church's life and the establishment of a separate mission work, parallel with similar work under the Korean church, seems to me to be a mistake whether we speak of evangelistic, educational or medical work.

In some missions in Japan it has seemed necessary for the mission to withdraw entirely from the Japanese church and to carry on an evangelistic program apart from the Japanese church, with the apparent result that the strong, self-supporting part of the church is separated in one organization largely concerned with its own life and the mission is undertaking the support and direction of the weaker, unorganized part of the church. It certainly seems better to me to keep the whole church, the strong and the weak together, in one church so that the strong churches may share the burden of the weak churches; the responsibility of evangelizing the whole territory being with the native church assisted by the mission as long as may be necessary with men and money.

All the missions in Korea, as far as I know, are working on this principle in evangelistic work, but some of them are following a different principle in educational and medical work, the same principle in fact that governs the evangelistic work referred to in Japan, i. e., that control should be in proportion to financial support, with the result in Japan that they have one group of churches entirely supported and controlled by the Japanese church and one group supported and controlled by the mission, and in Korea that we have one set of schools entirely supported and controlled by the Korean church and another set of schools entirely supported and controlled by the mission. The idea back of this policy has probably been that the native church in its natural desire to share in control, would as fast as possible offer to share in the support. The result, however, has not been satisfac-

tory. The Korean church, left out of our mission schools, is not getting behind them or in sympathy with them as it ought to be, neither is it evincing any great desire to share in the support of the schools for the sake of control.

Have we not gone at the thing in the wrong way? In the evangelistic work we have not hesitated to put the entire church, regardless of much or little mission help, under the Korean church with the result that the Korean church is thoroughly interested in and wholeheartedly behind every bit of the evangelistic work. Interest in and support for the work evidently comes as a result of responsibility for the work.

Applying this principle then to our various kinds of work:—

First, in the evangelistic work. I do not think the missionary ought to admit he is necessarily pastor of all churches without Korean pastors, or that it is the mission's business to see that helpers are appointed and paid. "The poor we have always with us" is true of churches as well individuals. A hundred years from now there will probably be as many weak churches and groups in the land as today and the foreign missionary's task would last forever. The responsibility for pastoral oversight of all churches and groups should be with the controlling church court, the missionary sharing in this work to the limit of his strength, but not to such an extent that he cannot have a large share in other work where he is needed even more, and where his influence will count for more than as permanent itinerating pastor of weak mountain districts.

I refer first to Bible study classes. Perhaps the greatest opportunity we have for influence today is in connection with these classes. What a privilege to go at the invitation of the Korean church as an honored guest and teacher to a distant part of the country and have the opportunity of affecting, through the teaching of the Bible and by addresses, the whole life of the church in that section. I am afraid, however, that an investigation would

prove that the men of our missions are not taking part now in half as many classes as they were a few years ago. With the exactions of institutional work and the grip every man's own work has upon him, it is next to impossible to get a missionary today to interrupt his work and take part in this incomparable service. I know that the Korean committees in two presbyteries this fall have canvassed almost the entire available missionary force in vain for a missionary able and willing to come to them from outside and bring to the whole district in connection with their large Bible study classes the fresh inspiration and help they need and want. They will not keep on inviting us thus in vain year by year. We are welcome now to this place of greatest influence; but if we cannot manage to help when we are asked, the time will soon come when we will not be asked. Somehow we must make room in our programs for a greater share in the Bible study classes of the church.

Another reason I want to work as long as I do work in Korea in direct connection with the Korean church, is because I believe that the actual personal partnership of the missionary in evangelistic work with the leaders of the Korean church will accomplish far more than evangelistic effort outside the Korean church by us, no matter how many foreign-paid workers we may use. May I give an illustration.

One day some years ago, as I watched a drunken crowd of people scattering from a market town in my territory where I had tried for years to start church work, my heart was deeply touched. The next fall at the officers' meeting of the district, I spoke of the impressions of that afternoon. I said to the men, "If some of you will go with me, I will drop my other work and go to this market town and preach to the people for one week this fall." Some twenty men at once volunteered to go with me at their own expense. We appointed a committee to rent a room and make arrangements and for one week we met in that place and prayed together and preached the gospel

night and day. I hardly need to tell you that our work was blessed. We have now a church of nearly 400 Christians in this market place and the example of this first evangelistic band has been followed every year since with the result that new churches have been added every year. How important it was that I had a place in the conferences of the church so that I could pass on the plan and inspiration God gave me at that time directly to the Korean church.

I am looking forward to many more years of delightful service in connection with the Korean church. I don't care anything about voting or controlling the work, but I do want to be in a position where I can work effectively with the Korean brethren. I want a share in caring for the weak groups, in the evangelistic band work, in church classes and in revival meetings as long as I am needed and the Korean church wants my help; then I want to go home to the good old U. S. A. or to the better home above.

My ideal for the evangelistic work is the same for the educational and medical work. Because of the finances involved and the special training required, the problem is harder here than in the evangelistic work, but the general principles seem the same, and the risk is not so great. The most important thing of all is the church itself. If we have dared to trust our Korean brethren with the control of the church, need we be too greatly concerned for the safety of the educational and medical work?

The idea is advanced that if we give the Koreans too large a share in the control of our institutions the character and standing of the institutions will depreciate. It is argued that the mission should run its own educational and medical work as a model for the Korean church. Of course there is danger in increased control of our institutions by inexperienced Koreans that individual institutions may suffer, just as there is danger in turning churches over to Korean pastors that the individual church will suffer; but would anyone

advocate that the missions should as a policy continue to control certain churches in order to make them models for the Korean church? Such a policy would forfeit the interest and support of the Koreans, and our mission churches like some of our mission schools, would soon become poor models indeed.

Certainly the Korean church was not able to finance and control its educational and medical work from the start any more than it was able to finance and control its evangelistic work from the start. It may not be able now, but some way must be found to make the Korean church realize that this work is its work—work which we have started for the church and purpose to give to the church. Personally, I believe we have no business as missions to start institutions that we do not plan for the Korean church, or to conduct them on such a scale that there is no hope of the Korean church ever assuming responsibility for them.

I want to go farther and apply this principle to all our interdenominational work, to the C.L.S., the hymn book, the church newspaper, the work in Tokyo. All are being done for the Korean church and should be done in increasing measure in connection with the Korean church. If the new National Council helps to these ends it will have been well established.

What, then, is the prospect for continued, useful missionary service in Korea in the years to come? Seeing the natural desire of the Korean church to direct all the activities of its life, some of the younger missionaries may think, "Well, if the Korean church doesn't appreciate the missionary, I had better quit while the quitting is good." Let us not make this mistake. It is not a question of appreciating the missionary. The Koreans do appreciate us and want us to continue our work, but they want to work with us.

While a great work has been done, a much greater work is still ahead of us. Only 250,000 of Korea's 17,000,000 have been won. A splendid church has been organized. It is our

great privilege to cooperate with this church, really just starting on its great task of evangelising all Korea.

If I understand our Korean brethren at all, what they want is not for us to control them or for them to control us. They want us to be one with them and they one with us. Have we tried too much to be the first without the last?

In every phase of church work there is unlimited opportunity now, and will be for years to come, for genuine cooperation on our part. We have had comparatively quiet days for the constructive, early part of our work. The social and literary barometer indicates that stormy days are ahead. The waves of lawlessness and scepticism, starting from western shores will rise higher and higher in Korea. We must stand by and work with might and main to prevent the destruction of our priceless church in this evil flood. To this end no service counts for more than that of the men among us who are bending every energy to get good books into Korean hands and to build up church newspapers and magazines that will mould the opinions of men. The

workers in our schools who do not faint under almost unbearable burdens, but persevere till a sure basis of Christian education for Korea is assured, are rendering service that will count for ages to come.

Christian missions have been prosecuted with more or less success for a hundred years in many lands; but no considerable nation has been Christianized in modern times. Yet we know the cross of Christ must prevail. Regardless of everything the missionary program of the church will go on. But how heartening it will be to see the solid wall of heathenism go down. We have already seen a glorious church established in Korea. With God's help we have hope of seeing Korea become a Christian nation even in our day. In any case the responsibility is not with us but with Him. We are stewards of the manifold grace of God and all that is required of a steward is that he be faithful. Serenely and joyfully let us press on with the work God has given us to do in Korea, confident of this very thing, that He who began a good work in this land will perform it even till the day of Christ.

Can it be Done?

O. R. AVISON, M. D.

The writer was asked to answer the following four questions in a ten minute paper at a recent meeting of his station.

A. Can we expect to attain our missionary objective?

B. What are the prospects of enlisting the co-operation of the Koreans?

C. What are the prospects of our being able to finance our educational work?

D. What should be the final outcome?

A. Our missionary objective would seem to have four steps or phases:

1. To secure the conversion to vital Christianity of a sufficiently large number of Koreans of different classes and ranks to make a basis for the ultimate regeneration of the entire nation.

2. Out of this group to educate a sufficient number of capable men and women to fit them to take up the work we are doing and press it to its conclusion.

3. To provide certain social institutions to serve as samples of the fruits of developed Christianity.

4. To set going forces which will influence the mind of the whole social fabric and prepare the people for their complete reception of Christ and the adoption of His ideals.

Can we expect to obtain the above objectives? If we cannot expect this we are indeed engaged in a very discouraging enterprise. Let us get rid of the idea that we are

to convert the nation, and instead realize that we are to introduce Christianity and prepare a native mechanism, if something living can be so named, to do the larger work; we shall then stop wondering about the possibility of accomplishing our aim. Certainly *this* aim is possible of achievement.

Probably we have a sufficiently large group of Christians to form the basis of objective No. 1. If so we should put our time, money and efforts into objects Nos. 2, 3, and 4. No. 4, to an extent, will take care of itself, because the impress made by the life of the basic group and the influence which the leaders who will be developed through our educational work and example, will exert through their production of literature, their conduct of schools and their use of such other methods as they may devise, will accomplish this.

B. As for gaining Korean co-operation, I recently asked a wise old Korean gentleman what we could do to secure this and he said: "Think less of this and think more of setting up your institutions on the basis of making them examples of how such things should be done, and be glad over every effort the Koreans make to set up their own institutions on similar lines. Then co-operation will just naturally come about." Following this idea we should not make *co-operation with us* a primary matter, but put our efforts into giving them examples worthy of being followed and then be happy in seeing them trying to do likewise. This attitude will gain their confidence, especially as it does not suggest any degree of selfishness in our efforts, and will result in a greater readiness to co-operate than is likely to come from direct endeavors to secure co-operation, as the latter may easily be interpreted as having a more or less selfish aim.

I have come to think the old man's advice good. Even if it isn't, it can be no worse than what we have so far tried. I will repeat what I have said before, and it is one way of practising my Korean friend's suggestion, "Let us stop asking them to co-operate with us and

let us begin co-operating with them. Let us change the form of the question from "What are the prospects of enlisting the co-operation of the Koreans"? to, "What can we do to co-operate with the Koreans"?

C. "What are the prospects of our being able to finance our educational work?" Let us put emphasis on "*our*." We can finance *our* educational work if we follow the advice of the old gentleman referred to. Let us think rather of setting up sample schools than of conducting schools for the education of all Koreans who may apply. We can finance them *if we do not establish too many*. For instance, in the case of the higher common schools for boys, while we may not be able to maintain four standard schools we could probably finance two, each with a 5 year course and two others with 2 or 3 year courses. The graduates of those having two or three year courses could then enter the third or fourth year of one of the two standard schools and graduate as regulars. The standard schools could thus be sure of having their fourth and fifth year classes as full as those of the three lower grades, a great advantage resulting in a much reduced cost per graduate.

As many, or nearly as many, would thus graduate from two standard schools as would come from four, because while the lower classes are always well filled the upper ones are much thinned out and this plan would provide a remedy for that. The people too would be practically as well served as though all the schools were up to full standard, while the total amount to be put into the educational work would be considerably lessened. Girls' schools could be planned similarly.

As for co-operation in this work the Korean church could largely finance and, with our co-operation, conduct the schools having two or three year courses and thus still further lessen the amount to be put into the high schools by the missions, leaving them free to use the saving for other purposes.

As for colleges of various types, I believe the time is not far distant when Korean money

will flow into them if they are conducted on lines that appeal to the people as suited to their needs. Ideas of economy will assist in bringing this to pass when they see that they can have a fair share in their management and control and secure a great deal more for their money than would be possible were they to establish completely independent schools of the same grade.

These colleges must give an adequate training, offer a field of service to a large number of well qualified Christian Koreans as teachers, if they are to catch the imagination of Koreans able to contribute largely to the education of their young people.

As for the final outcome—what should it be but the assumption by the Korean church of the responsibility for the evangelization of the

nation, the taking over of all the institutions founded by us either separately or in co-operation with them, to be managed and financed wholly by them or with such help as our home churches can give.

The final outcome, to be eagerly desired by us, is a united Korean church whose members are filled with the Spirit of God, qualified by education and training to win their people to Christ, able to handle their schools and their literature economically, successful to the point of independent financing of their work and prepared to assist other nations as they were helped by us.

This should be our missionary objective; will it be attained? It will if we are wise, unselfish and faithful.

Prism Pages.

The Lepers are Healed.

H. D. McCALLIE.

Some ten years ago in a certain village in southern Korea dwelt a man by the name of Yi with his wife and little girl. They had a home and enough fields to furnish a living; so they were comparatively well off until one day it developed that he was a leper and his wife, through fear, ran off with another man.

The disease rapidly grew worse until finally he was forced to turn over all his possessions and his little girl to his brother and take his lonely way to the leper asylum in Kwang-ju?

Despair filled his heart, for had he not like Job lost all that made life worth living and was he not cursed of heaven and doomed to a living death? Truly at that time he was without God and without hope.

In the asylum he learned for the first time of the great Physician who loved even lepers and feared not to touch them. Gradually light and hope came into his darkened mind and ere long the presence of Jesus in his heart made up for all he had lost.

He made a complete surrender and deter-

mined to serve the Lord as well as he was able. Years ago when holding a Bible class in Kwang-ju in cold weather a lean-to was built just outside an open window and he with others sat outside regardless of the cold in their eagerness to learn God's word.

He was desirous that his little girl receive a Christian education and placed her in the girls' school at Kwang-ju. She is now happily married into a Christian family.

Mr. Yi was not only baptized but later became the first elder in the asylum. His disease had been checked but he hardly dared hope he would leave the asylum and mingle at will with his fellowmen, but Christ who healed lepers of old is the same today, yesterday and forever; so one day this year the doctor thoroughly examined him and pronounced him clean of any taint of leprosy.

The leper missionary society sent him as an evangelist to a large island in my field whence a number of lepers had come. It was a most difficult field but he was a trained personal

worker and very soon had a small following which steadily increased.

After six months more then twenty were meeting regularly and upon examination nine have been received into the catechumenate. I have never known such recent believers to have made a more complete break with the world and to have a clearer apprehension of the principles of Christianity.

This was my first experience in employing healed lepers as evangelists but it was so successful I immediately secured the services of another who is doing good work on an island. I never thought of a leper asylum as a theological seminary before but such it is proving to be by the grace and power of God.

Fourteen years ago I held my first communion service in Korea at which time twelve were baptized. Among them was a young man of about twenty. Several years later he developed leprosy which made rapid progress so that when my attention was called to him his face was scarred and the disease had eaten

clear through one jaw. I sent him to the asylum at Kwang-ju but never expected him to live.

Just a short while back I was sitting in a room with several Korean friends eating pineapple and cake. Among them was a young man who possessed a remarkable knowledge of the Bible, but the only other thing noticeable about him was a slightly scarred cheek. This was the same man.

Once he was a leper, loathsome and vile, whom no one would have cared to be in the room with but now he is a valuable co-worker and so great is the change that I myself could scarcely realize he is the same person.

He is now doing faithful earnest work on an island eighty miles southeast of Mokpo. It is a fine testimony to the kind of training received in the leper asylum, that though he had almost no previous education he now is so intelligent and generally well informed that he mingles freely with the better class of people and they hear his message gladly.

The Two Old Men of Kim Hai.

J. E. ADAMS, D.D.

Kim Hai was the first country church which sprang up after my coming to Korea in the province where I was located. I was itinerating up through the north province preaching in markets and had heard of the group formed in Kim Hai city, so on my return came down through that town. It was a very enthusiastic group. Two grey headed old men were the leaders; their names were Mr. Kim and Mr. Choi. They were constant students of the New Testament, and had continual discussion of the principles and their application in Christian living.

I had no more than arrived and settled myself on the floor, and completed the numerous mutual introductions, before Mr. Kim spoke up. "Pastor An, what do you think about Christians smoking tobacco? Is it consistent with being a follower of Christ?" Now among Koreans everybody smoked; all the

women as well as all the men. I had always steered clear of such matters as this, pushing the Gospel of salvation, and leaving these for the gradual enlightenment of the Spirit. But evidently these old fellows were not of that type of mind. They believed in pulling everything right out into the open. I was, however, of old Yankee origin, so hedged, and replied by asking, "What do you think about it?" Mr. Kim at once broke out, "Well, we have about come to believe that it is not consistent with being a follower of Christ." "So? Please tell me what the reasons are that have brought you to that conclusion." "Well you know how tobacco smoking gets to make a man stink. A little child don't like to come into the arms of an old smoker. He don't like to have him handle or kiss him, because he smells so bad. Now the word of God says that our bodies are the temples of the Holy Spirit. But

if we made our bodies stink like that are we doing right by the spirit that is to dwell in us, and will He like it? Why it is just as though I were to stick my hands into a dung hole and then invite a child to come into my arms. I make God's temple filthy and stinking. Is that the way a follower of Christ should do?" "Well," I said, "If that is the conclusion you have come to, then there is no question as to what you should do. You should quit smoking. For the word of God also says, 'He that doubteth is condemned if he eat, for he eateth not of faith, and whatsoever is not of faith is sin.'" "But" said Mr. Kim, "I have smoked for fifty years, and I am afraid I can't quit." "Oh no," I said, "that doesn't enter in. If you believe that it is not right, then there is no question as to whether you will be able to break it. That is what God has put His Spirit in you for." Mr. Choi spoke up and said that

he was going to quit. But Mr. Kim was still in doubt if he could, so I smiled and took their two long pipes and tied them up to a nail in the wall near the ceiling and said that if they were still there when I came the next time then I would know the way they walked, and we settled down to the study of the Bible.

A few months later Mr. Kim came into the mission station. He was acquainted with the station physician, and always came to see him. The station physician was a smoker himself. When Mr. Kim came in, after they had gone through their salutations, the physician drew a cigar out of his pocket and offered it to Mr. Kim, as he drew another for himself. Mr. Kim put his hands behind his back, and said, "No thank you, sir; I have stopped smoking. I do not consider that it is consistent with being a follower of Christ."

Miss Tinling's Work in Korea.

"I have lectured or taught on the scientific aspect of the temperance question in the following institutions from May to October, 1923, inclusive:—

In *Seoul*, at Chosen Christian College, the Theological Seminary, the Women's Bible School, Ewha Schools for girls, the Evangelistic Center. Also at the Government Normal School for men and at the Japanese Girls' Higher School and the Korean Girls' Higher School.

At *Pyeng Yang*, in the Presbyterian College, and Theological Seminary and Women's Bible Institute and the academies for boys and girls. Also in the Methodist academies for boys and girls and the Bible School of that mission.

At *Songdo* in the Boys' and Girls' Middle School and the Evangelistic Center.

At *Haiju* in the schools of the M. E. Mission and the government agricultural school and normal institution.

At *Wonsan* in the M. E. schools for boys and girls and the Bible School for women, and

in the Presbyterian schools for boys and girls.

At *Kwangju* in schools for boys and girls and the Bible School for women.

At *Taiku* also in the mission schools for boys and girls. Pastor Kim Ik Tu was holding an institute which was attended by large numbers and I spoke on five afternoons at this gathering.

I presented the work of the W. C. T. U. at the Federal Council where a Foreign Auxiliary was organized for Korea. Also addressed the M. E. annual conference and one provincial presbytery, the latter at Chairyung.

Talks in schools and colleges	177
Public meetings	39
Missionaries' meetings	8
Teachers' meetings	5
Bible talks	18
Sunday-school talks	4
Women's meetings	15
Scattered engagements	19
Total	285

This letter from Miss Tinling together with the statistical report of her work, will be read by many with deep appreciation. Her lectures were scientific, interesting and convincing. In addition to her own personal work she employed a Korean woman lecturer for a few months, who has been visiting many centres and has organized many W. C. T. U. societies among the Korean women. Not for many years perhaps has there been in Korea so much agitation along temperance, anti-tobacco and anti-opium lines. Part of this came from Korean and even non-Christian sources. But like every movement of the kind, in every country, it must be carried on through a long period of years and in increasing intensity. Only in spots here and there has a Korean community been awakened to the deadly character of these evils, including the social evil. To these must be added the child and woman labor, and factory worker's problems, which will increase as industrialization in-

creases. Much of the Korean agitation for social betterment is useless unless these and other evils are attacked, and as yet they are not being attacked to any great degree.

All that the missionaries and Korean Christians can do seems pitifully small in comparison with the great evils to be combatted. But small as it is, both classes mentioned should flame out upon every opportunity. Fire kindles fire. Any gospel preached which does not include indignation against these evils is not worth while and will not save either in Korea or anywhere else. Therefore we welcome workers like Miss Tinling who give us heart and encouragement by showing us how to go about such work, by telling us what is being done in other lands, by spurring us on to greater efforts, and by giving us valuable information, up-to-date and scientific. May other such workers follow and be raised up until the land is full of torches for righteousness.

The "Beggar Boys" Industrial Home.

Lieut-Commissioner G. STEVENS.

At the end of the year 1918 there was a great outcry in Seoul over the large number of boys who were begging on the streets. The newspapers were full of complaints but the evil continued. The boys themselves had for the most part long dishevelled hair, were clothed in rags, were filthy in the extreme and a source of annoyance to every well-to-do passer-by, whom they pestered for money or food.

Eventually one boy was found frozen to death outside the shop of a well-known business gentleman. This friend then appealed to the Salvation Army to do something as a temporary measure to tide them over the cold weather and gave a generous donation towards the cost. No time was wasted. Staff-Captain Hill was deputed by my predecessor, the late Commissioner French, to visit the haunts where the boys were said to live and bring them to a room provided for their reception. He and his Korean comrades dragged them

out of the holes in the ground and from every likely and unlikely corner. They were each given a hot bath and a good meal. Their hair was cut and warm clothes provided and a decent place in which to sleep.

Some of them had strange stories to tell. They were not only beggars but accomplished young thieves, in some cases in the employ of older and wickeder men, who took all the profits of their depredations and allowed them to take the risks.

When the winter was over, it was unthinkable to allow them to return to the streets. We were, however, in a dilemma, having no suitable place in which to locate them, the house in which they were received being also used for Army students or cadets.

The Government very generously helped us with money towards their support, and listened most sympathetically to our appeals for suitable buildings, but nothing was immediate.

ly available.

Eventually it was decided, that as the institution supplied a real need, and that it was likely to be permanent, the wisest course would be to build a home where the work could be carried on under the most favourable conditions possible.

A further request was then made to the Government for a suitable site, and early in the present year the land on which we have now built was handed over to us and an appeal immediately made to the public for funds with which to build.

I may here remark that, while considerable sums are of necessity sent regularly from our London Headquarters towards our ordinary evangelistic work, the rule is that social schemes shall be financed in the country where the work is carried on.

While the terrible calamity that so recently overtook Japan, calling forth such a generous response from the public, may have in some measure hindered our collecting efforts, we are glad to report that our friends have still responded generously and liberally.

The buildings, with workshops and equipment, when completed are estimated to cost 15,000 yen. Those already erected include:—

1. The Boys' Home in center with workshop and school room.
2. The Manager's house.
3. The Assistant Manager's house.
4. The dispensary and sick room.
5. The offices at the entrance.

These have cost up to the present, including work on the land, some 11,000 yen. This amount has been raised by subscriptions amounting to a little over 7,000 yen and the balance from funds raised during our Self Denial Effort, a portion of which has been reserved for this purpose, so that, as far as

these particular buildings are concerned, they are opened free from debt.

We still, however, require another 4,000 yen for workshops and equipment, and we trust our friends will yet subscribe this amount, and thus allow us at once to complete the scheme.

The Home, since its first inception, has received 73 boys. Nine have died, largely through lack of nourishment in early life, five have run away, eleven have found friends and gone to them, one has found work outside, forty-seven remain with us to-day.

Their ages range from seven to seventeen years of age. They receive Common School education.

Hitherto industries have been almost impossible through lack of suitable accommodation. Now, however, farming, gardening, weaving, carpentering and sock-making, will be taught and I trust in time the Home may be able to take up the silk industry and teach it in all its branches, as is done in similar institutions in India with very gratifying results.

The accommodation now provided will enable us (provided funds are available) to take in more boys than has hitherto been possible. The average cost of each boy, without foreign oversight, is 9.00 yen per month. We hope that some friends will see their way to become regular subscribers, perhaps some will undertake to keep one boy for a year at the cost of 108.00 yen. Some of our earliest subscribers have died or left the country and others are needed to supply their places.

It will be noticed that a small brass band has been formed amongst the boys, which has been most helpful to them. The instruments were generously donated by our London Headquarters.



Songjin.

S. J. PROCTOR.

Twenty-three years ago a fishing village of about thirty houses was awakened from its maritime dreams, if it had any, by the advent of the missionary and the Japanese postman. To-day there are about 8,000 inhabitants, and a port of many natural advantages is being improved so that it will soon rank as the third largest port on the east coast of Korea.

Unlike the other cities that have been written of in the "K. M. F". this city has no traditions. Everybody here has a 'come from.' Hence the common enquiry "Where do you hail from?" Most of the provinces of Korea are represented here, but chiefly Ham Kyung and Kang Won Do.

The southern third of Sarakoff Bay is known as Songjin Harbour. It possesses two qualities in high degree, utility and beauty. Once seen it is not easily forgotten. Two peninsulas jut out into the blue waters of the Sea of Japan. A verdant plain and a sluggish river are in between and on the flats thus formed the Korean and Japanese settlements are spread out; the former on the north side, and the latter on the south side of the river. In the background are the mountain spurs that shade down into hills at the coast.

This seaport was, is, and will be, important as a distributing centre. The walled cities of Kilju, Myong Chon, and Tan Chon and many other towns within fifty miles of the coast need this outlet for the export of their beans and cattle, their mining products and dried fish. A fishing fleet now has its headquarters here and fresh fish are sent to Wonsan and Seoul. Years ago the famous Myong Tai, a species of cod, was caught, dried and shipped by each village to Wonsan or Fusan. Much of that collecting and forwarding is now done at Songjin. Dried codfish were sent to the United States from here during the Great War. For these reasons the people here are mainly traders and laborers.

The industrial possibilities of the district tributary to our city are very great. In Myong Chon county to the north over eight hundred mining claims have been staked, and some are being worked. These are chiefly coal, iron and graphite though gold, copper, jade and zinc are also found in Tan Chon and Kapsan counties. With these resources explored and awaiting development, the future of this seaport is assured in the natural growth of such a country. Even now new industries are springing up and former ones experiencing a revival. Boat-building, fish-drying and packing for export, and bag making are among the new industries. Korean linen cloth (pai, kyung po and myung chu) is being turned out of the homes in Myong Chon county in larger quantities and of finer qualities than ever before.

Lately the seaport was honoured by a visit from a member of the present Government-General, Mr. Harada, who laid the foundation stone of a new inner breakwater to cost, so it is estimated, ¥300,000. But it is also planned, so he told us, to have a larger outer breakwater and wharves to which large steamships may tie up. These are to be undertaken within the next fifteen years and will probably cost Yen 3,000,000. Thus the expected growth on the maritime side is considerable. The railway from Seoul via Wonsan to the northern frontier, which may be extended to Vladivostock and through Eastern Manchuria, will pass through Songjin and connections with neighbouring towns north and south will be open this fall. It has already been announced that Songjin is to be the divisional point of this railway midway between Nanam and Seoul, so that further growth of the population and of trade is to be expected.

The increase of population has not been rapid, but the rapid changes of the individuals forming the community is a noteworthy fea-

ture. Some of the ugly features of seaport life are growing. Red rye and red light houses have become so numerous that it looks as if these twin evils were being forced upon us by immoral capitalists.

In May of 1901 Songjin station of the Canadian Presbyterian Mission was formally opened by the coming of Dr. and Mrs. Robert Grierson and their daughter Dorothy. At that time there was just one believer in Songjin. Soon they had twenty, then thirty, so that besides house building the building of a church began in the fall and was completed the next spring.

Rev. and Mrs. A. F. Robb joined them that year and in 1903 educational work was begun for the boys. In April, 1908, a boys' academy was begun with eight scholars in attendance. From these small beginnings the present boys' and girls' higher and common schools with about 400 scholars have resulted; partly by the missionaries' own efforts, partly by the Korean church and somewhat more largely by the mission assisting. The station was closed from July, 1904, owing to the war between the Japanese and Russians, when Mr. Robb had finally to leave in a Korean sailing boat. It took three weeks to reach Wonsan where his wife, child, and fellow missionaries were awaiting him with great anxiety. In the spring Dr. and Mrs. Grierson were able to return to their post and the station was opened again under the new and ever changing conditions that have made the last two decades of Korean history more notable than the previous centuries.

The dispensary work, begun in the early days, and carried on as leisure from the long itinerating trips gave Dr. Grierson opportunity, has developed into a hospital plant opened in 1916 by Dr. Avison of Severance College.

Despite the fact that since that time three other hospitals have been opened in the town the daily clinic has not only not fallen off but increased.

The religious atmosphere of the city is constantly depressed by the attrition of the

commercial materialism which is the mark of this busy port. It affects all religions alike. The Japanese Christians, though often in sufficient numbers, cannot keep permanently organized. They have no regular meeting and are now seemingly non-existent. The Buddhist priests who come from the hill country to the north and west get but a scant faring. The Chundo Kyo (Doctrine of the Heavenly Way Church) has recently manifested a zeal for visibility. This took the form of a new white church on the outskirts of the town. But its chief use seems to be as an overflow school building for the Government public school. After the effort their enthusiasm has considerably waned.

So, too, a large part of the influence of the Christian institutions is dissipated by the fluctuating character of the population; still some proofs of the years that have been exist in the large 'Tin Tabernacle,' dedicated last August, which seats about one thousand Koreans on occasion, but has only an average attendance of five hundred at regular worship. Further proof is sometimes afforded of the influence of the church upon the traders by observing the large number of stores closed on the Lord's Day. Many of these do not now attend the services but they close their stores 'for a rest' they say.

In such a place as this, midway between Wonsan and Vladivostock, it is not surprising that the tenets of Bolshivism should be known and that communist teachings should filter through from one source and another into the minds of many of our young men. But their reaction to it is not favourable to the cult of Lenin and Trotsky.

Since I have said that the function of this city is to be a distributing centre the question naturally arises, "What is it distributing?" The answer on the commercial side is that it will function naturally according to economic laws and distribute all those things the public needs and can pay for. I recently saw a Ford on the wharf. And the common proverb here is "Every day is a market day in Songjin."

In educational matters the city is rising to a place of local importance. Recently one thousand students from the local schools took part in a big sports day, yet whether it is due to the absence of finer ideals, or to the fact that there is no leisured class here, few take part or interest in the character-making value of the schools or church. At present there is an inspired 'get together' movement for a Greater Songjin. Although it is admittedly a dangerous city for young people I have not heard that they ever discussed the greatness that consists in characters, or thought of taking precautions to protect the young life of the city. But perhaps that is expecting too much. Education without an effort at character formation is dangerous. Mere commercial prosperity without the recognition of the ser-

vices of character-forming institutions will be very dangerous too. I believe it is at this point the local church and the mission have their greatest contribution to make. The kindergarten just begun by the Y. M. C. A. may be such an effort. The next work of the local church may well be some line of social service.

The local church is well organised, but like many others in these days, is gasping for a breath of spiritual life. Touched with 'a live coal from off the altar' it may become the force making for spiritual life and all that follows as a consequence of that life—greatness of character and inspiring traditions of good achieved. These broadcasted will be seen after many days.

The New Missionary

From the point of view of his Elder Brother.

In lieu of close personal acquaintance with the individual new missionary, one must take a more general view and consider the conditions from the midst of which he has come. Such a view, of course, leaves out the personal equation and so cannot be accurate in details. But our only purpose in looking at the past is to try to form some idea as to what the new missionary is going to make of his future.

At this distance it is difficult to keep track of conditions in the homeland. But it will probably not be far from the truth if we characterize the past few years as follows: a period of idealism which has gone to an extreme in such manifestations as Bolshevism, followed by a period of reaction in which all things new are subject to suspicion because of their connection, distant though it may be, with those movements which have gone too far.

Now, which of these tendencies is uppermost in the new missionary who has arrived at the seat of his future labors in this year of our Lord 1923? Is he out here to sit on the

lid, or to cope with the task of dealing with the forces that are coming out from beneath the lid, and turn them into channels of efficiency? The former has always been considered a pastime fraught with a certain amount of danger, but none the less indulged in by some of our most dignified fellow citizens. But for any who are more interested in the forces under the lid than in the lid itself, the elder brother would claim the privilege of standing by their side and looking down into the future from the vantage ground of a seniority of fifteen years.

I look with you, first, at the problem of acquiring the language, and I see that more is required of you than of the previous generation. The language and literature of this land are changing rapidly. Why? Because the people themselves are changing, and you must know where they are going if you are not to find yourselves off on a sidetrack, with no hope of catching up. Valuable as would be a knowledge of the ancient literature of this people, you positively must know what

they are thinking and saying today. To accomplish this, you must tackle the elusive Chinese characters while your gray matter is still plastic enough to receive and retain those impressions; and you must learn to read the newspaper and the magazine as you do those of your own land. Take the time now before you are loaded up with all the jobs that the other members of your station are just waiting to shift over to your shoulders, for now is probably the one and only time when you can put this task across. Then, when you have made a pretty good start on Korean, turn around and do the same with the Japanese language, for a knowledge of both is becoming more and more essential each day.

But a knowledge of the language is not all that is necessary for becoming acquainted with this people. Few will come to your study at first; rather will you have to search them out in the market-place and in their homes. Foreigners are not as much of a curiosity as they once were. Something more than difference of race will be required to make the people want to meet you. It is a privilege to become acquainted with them. You can only win place now through sympathy and equal-dealing. No longer are they in a mood to be driven or treated with condescension. Not that this has been the method used in dealing with them, but their very docility has been a temptation to the assumption of undue authority.

There are so many of the people that it becomes easy to deal with them in the mass rather than as individuals. Yet the individual touch is the only thing that will endure despite the passing of time. To be able to put oneself in the other man's place and then apply the Golden Rule without any mental reservation is one of the highest of gifts. But just a few practical hints: and in making them I may be taking a side shot at some of your older brothers and sisters.

We are in a land where customs with regard to footgear are different from our own. We walk into our homes with shoes on, but

most of our Oriental guests come with shoes which are not intended for inside use. But when the shoes are left outside the door, and the immaculate socks come into touch with floors which are treated with oil or other such dressings, the result is disastrous. The Japanese guest expects that slippers will be provided for him. Before the Korean comes to demand it, why not provide a few pairs of slippers, and keep them in a convenient place near the front door? Tea cannot be served every time a guest appears, but the courtesy can be shown occasionally, and relations will be all the closer because of the thoughtfulness. When one wishes to speak to a foreigner who is already engaged in conversation with an Oriental, the presence of the latter can be recognized by at least a bow. If it is necessary to speak in English, then an apology can be made to the one who does not understand that language, or perhaps the matter can be discussed in the language which that person does understand. And sometimes the Oriental may be in just as much of a hurry as you are, so that what you have to say could be delayed for a little.

Not long ago, in one of the Korean magazines there was a squib by someone who had seen a group of foreigners photographing an old Korean gentleman. The writer was very indignant. It was not just because a picture had been taken, but because no permission had been asked, and because the laughing showed clearly that the picture would be used later to cast ridicule on Korean dress. But all such offences are easily avoided if one first puts himself in the place of the other person.

Then, when you have reached the point of beginning your real work, you will find it much more effective to stand shoulder to shoulder with your fellow-workers than out in front urging them on. You don't know it all, anyway, and you have almost as much to learn as to teach. Besides, the other man can learn some things better by being given a chance to practise them rather than by being told just how to do them. From now on your

work is to be more and more supplementary.

The Korean church is now established. There is still much that the Western church can contribute to the Eastern, and you will be the channels for the transmission of much of this help. But at the same time the Eastern church surely has much to contribute to the Western, and you can be channels to transmit that only as you have learned first yourself.

Just one reference along this line may be pardoned. Western life has become a turmoil

and it is going faster and faster all the time. This pace is being forced on the Oriental world, much as it dislikes it, by the very necessities of the economic struggle. But has the East nothing to say to this neurotic-producing age? Christ was born an Oriental. As I peruse that life, one of the never-ending marvels is that, although He did in two or three short years what no one else in a long life with all the aid of labor-saving devices has ever succeeded in doing, He was never in a hurry.

First Impressions.

WILLIAM H. CHISHOLM, M. D.

In giving first "impressions" one is conscious of the fact that first "impressions" may not be correct "impressions."

Before coming to Korea we were told that Korea was a very barren, desolate, and non-picturesque country. To one who has lived in the western part of the U. S. there is a striking likeness of the scenery here to that there. To such the Korean hills are beautiful and picturesque.

Perhaps the most striking "resemblance," to a new-comer, is the apparent likeness of the Korean people, in their customs and manner of life, to the people of the Bible. In this regard the following have particularly impressed us:—

1. In Taiku we first met the Oriental leper. Like the lepers of Bible times he is banished from home, is an outcast from society, and is left to shift for himself and make his way as best he may. When one witnesses the destitute and abject condition, and sees the pitiful and appealing expression of these unfortunate ones, he remembers it was just such that touched the heart of our Lord, and caused Him to be moved with compassion and to respond "I will, be thou clean." One realizes an increased valuation of human life when "Jesus of Nazareth passeth by," as the leper hospital near Taiku, for leper outcasts, witnesses.

2. We read much in the Bible about walled cities, the last one mentioned being the New Jerusalem described by John in the book of Revelation. Coming north to Seoul we reach a walled city. Upon inquiry we learn that the wall around Seoul was built about 500 years ago, and although 9 miles around was completed in 100 days. The story sounds much like the record of Nehemiah who rebuilt the wall of Jerusalem in 52 days. Here and there along the wall, newer sections reinforcing the old wall, remind us still further of the above mentioned hero of faith.

3. Passing along the street in Seoul we are lured into a little shop where silver-ware is displayed. A customer inquires the price of the wares. The merchant secures an old fashioned pair of scales, the pattern of which must surely have been handed down by the ancients, and after weighing the article in question states his price. Again Bible pictures come to mind. Way back in Genesis we read of Abraham weighing out silver to pay for a parcel of ground purchased from the sons of Heth for a burying ground for Sarah.

4. As in Bible times, the ox is much in evidence in Korea. It is amazing to a stranger to see the heavy loads these beasts pull and carry. We were informed that a good ox will carry one-half ton. It is also amazing to

see what heavy burdens the Korean workmen bear up under. We wonder if our Lord was not witnessing some such scenes when He voiced those comforting words "My yoke is easy, my burden is light."

5. If one will but read the story of Boaz in the Book of Ruth he could get a fair idea of present day harvesting in Korea. To a newcomer it does not look as if the Koreans had anything over Boaz in the line of grain harvesting.

6. The great joy in the home over the birth of a son. These are but a few resemblances of the Korean people to those of Bible times.

The Koreans have the reputation of being very responsive to Christianity. While in Seoul we had a very pleasant experience which made us feel that this must be true. We were feeling rather despondent because we could not speak with the people about Christ. The language was the insurmountable barrier between. After making this a matter of prayer it occurred to us that our language teacher spoke English and that we might begin on him. Upon opening conversation with him he said that he did read his Bible but had no one to explain it to him. Upon my offering to act as his Bible teacher, providing he would be willing to come at odd hours, his joy seemed to know no bounds. He wanted to know if he could begin that day. His first question was, "What does the Bible mean about entering the Kingdom of God?" After prolonged effort to enlighten him, until he seemed to understand, he returned the next night greatly disturbed. He said that he would like to ask another question. He seemed worried. "What does the Bible mean when it says, 'Unless a man is born again he cannot enter the Kingdom of God?'" He came about every day for five weeks and gave all evidences of coming out into a definite Christian experience.

Before coming to Korea we were told by an

American business man who had been here that the Korean Christians were much like the New Testament Christians. We were told that they were great people to read their Bibles, to pray and to do personal work, and that the converts of the Presbyterian Mission, North, constitute about one fourth of the entire foreign missionary constituency of their church.

The first Sunday in our station was a great surprise. In Syen Chun, the population of the city proper being about 6,000, there were over 3,000 at the two Sunday schools and somewhere around a thousand at each one of the two preaching services.

It was also a great surprise to hear of the large number of men and women attending the Bible institutes and Bible classes held during the year. The splendid observance of the Lord's day spoke of the great influence Christianity is having in the community.

Upon enquiring for the cause of the success of this work we were told that it was a direct result of preaching the New Testament gospel of the Bible as the word of God, of Jesus Christ as the only begotten Son of God, born of a virgin, dying a vicarious death on the cross, risen bodily from the dead, living personally in heaven, and coming again some day.

The reply received reminded us of a circular sent out to the ten largest Sunday schools in America inquiring for the cause of their success. Each one of the Sunday schools replied attributing its success to the proclamation of the above mentioned facts.

One coming out from America is delightfully surprised to find well equipped hospitals doing excellent work in Korea. Indeed we are told that medical work was the entering wedge which opened the door for the preaching of the gospel in this land, and we understand that now, as then, medical work plays a large part in the furtherance of evangelistic endeavor.

The Twelfth General Assembly of the Presbyterian Church in Korea.

LUTHER O. MCCUTCHEN.

In Korea, as in the home countries, the coming together of the leaders of Presbyterianism in the General Assembly marks a great event in the life of the church. The growing northern city of New Wiju and its First Presbyterian Church were our cordial hosts. Minutely detailed plans for the entertainment of the assembly had been worked out and a well-organized entertainment committee gave careful and prompt attention to the material needs of the committees.

The assembly is a delegated body selected from its nineteen presbyteries. Presbyterian representation in the assembly is based on the relative strength of its organized work. The assembly is essentially a Korean body. This assembly was composed of 181 delegates distributed as follows; Korean pastors 74, Korean elders 74, foreign missionaries 33. All the officers of this assembly were Korean, chairmen of committees were Korean. I think at least four-fifths of the speeches made on the floor of the assembly were by Koreans. And who rejoices in this fact so much as the missionary who has watched with pardonable pride the development of this church from its earliest infancy? Perhaps because of the lack of the discipline of long experience, occasional partiality is shown by the presiding officer; perhaps in their eagerness to conduct the Lord's business in a thoroughgoing, clean and progressive fashion, some of the young elders and pastors talk a little too much and too vehemently; perhaps matters of minor import occasionally consume too large a proportion of the assembly's valuable time; yet when all is said and done, we rejoice that the Korean general assembly is rapidly learning to discharge its own business in an orderly, watchful, faithful way. Dr. W. M. Baird, by special request, had charge of the devotional hour and brought helpful Bible messages.

The Assembly and Foreign Missions.

The keen and growing interest of the assembly in the missionary work was shown in several ways:—

First, in the amount of time given to the discussion of the report of the Board of Missions, and to popular and educational meetings in the interest of the Board's work . . . two full and a part of a third evening session.

Second, in the splendid response by personal contributions, aggregating about one thousand yen, given in view of the condition of the Board of Mission's treasury.

Third, by the refusal of the assembly to retrench its mission's program although the church during the current year has failed to reach the goal set for it by the last assembly and thereby incurring a debt. There was a substantial increase in contributions to missions during the year but the goal, it was felt, had been set too high.

Christian Education.

So great is the interest in church schools throughout the assembly that Christian education absorbs just about one-third of the church's entire contributions. All schools are working to capacity.

A resolution urging mission schools to employ only well trained, fully equipped Bible students to teach the Bible in their schools was passed by the assembly, as also one to the effect that Korean members be appointed on the boards of directors of all such schools.

The Federal Council.

Action was taken by the assembly approving the formation of a new "Federal Council of the Christian Churches in Chosen", adopting a constitution for the same and appointing delegates to meet at an early date with similar delegates from other bodies interested, for the purpose of organizing and conducting busi-

ness as the Federal Council of the Christian Churches (and missions) in Chosen.

Growth.

During the year the Presbyterian church has made substantial growth. We now have 2317 churches, of which 648 are organized and 1669 imperfectly organized. These churches are served by 257 Korean pastors and 92 foreign missionaries (ordained men). The baptized membership is 86,214, baptized infants

19,703, catechumens 33,281, new believers 71,951, totalling 211,176 as over against 203,291 last year. All contributions totalled yen 942,836.

The assembly was in session from Saturday night, Sept. 7th, through Thursday night, Sept. 13th, when it adjourned to meet a year hence at Hamheung among our Canadian friends and their constituency.

Notes and Personals.

New Arrivals :—

Miss Esther Hulbert and Miss Jeanett Oldfather have arrived as re-inforcements to the W. F. M. S. of the M. E. Mission.

Births :—

A son, Cooper, to Rev. and Mrs. John McEachern, at Kunsan on Nov. 25th.

A daughter, Dorothy Louise, to Dr. and Mrs. H. S. Hoyt at Taiku on Dec. 17th.

Death :—

On Nov. 26th, J. Kelly Unger Jr., three days old, son of Rev. and Mrs. J. Kelly Unger, Kwangju.

Returned to the Field :—

Dr. and Mrs. J. B. Ross, re-appointed to Wonsan.

The Governor-General opened the new "Beggar Boys'" Industrial Home last month in the presence of a large number of friends. Our picture page shows a group of these boys. The Salvation Army are to be congratulated on the new buildings, the latest addition to their Social Work institutions.

If anyone has a copy of the "English-Korean Dictionary" of George Heber Jones for sale, please write to the Christian Literature Society as to condition of book and price asked as several customers are anxious to secure a copy.

In the middle of the month of January Dr. W.T. Thompson, the well-known Sunday-School specialist, arrives in Korea for the purpose of

giving a series of lectures on S. S. topics. He is working in conjunction with the Korean School Association and Dr. Holdcroft is responsible as to his movements. His portrait will be found on our picture page.

It is not known just how long Dr. Thompson will be able to remain in Korea but the probabilities are that he will be here until the end of June. The schedule arranged for him is as follows :—

Jan. 14th to 20th, Kwangju
 „ 21st to 27th, Soonchun
 „ 29th to 31st, Kunsan
 Feb. 1st to 4th, Chunju, missionary Bible Class.
 Feb. 5th to 10th, Kongju
 „ 11th to 15th, Mokpo
 „ 16th to 20th, Shinwiju
 „ 22nd to 29th, Chunju
 Mar. 2nd, Seoul
 Mar. 4th to 21st, Pyengyang, Presbyterian Theological Seminary
 Apr. 1st to 21st, Hamheung, Wonsan, Songjin
 Apr. 23rd to 27th, Songdo
 „ 28th to May 26th, Seoul, Methodist Theological Seminary
 May 27th to June 1st, Seoul, Methodist Sunday School Teachers' Institute
 June 2nd to June 17th, Kyengsang Provinces
 June 18th to June 24th, Southern Presbyterian Mission meeting
 June 25th, Northern Presbyterian Mission meeting.

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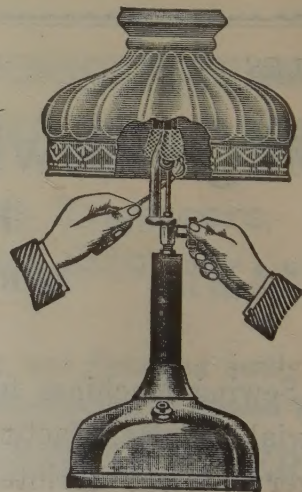
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